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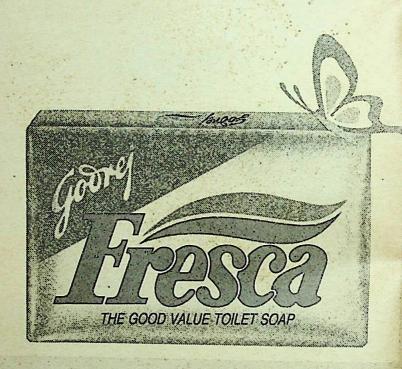
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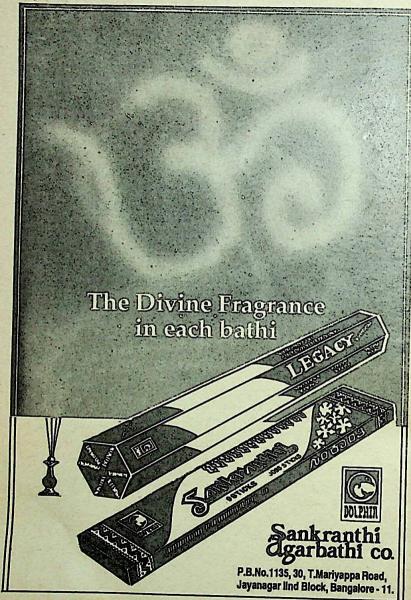


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February 15, 1991

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आ नो भद्राः क्रतवो यन्तु विश्वतः। Let noble thoughts come to us from every side — Rigveda, 1-89-i



Prayer

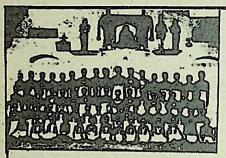
करखरणकृतं या कर्मवाबकायजं वा श्रवणनयनजं वा मानसं वाऽपराधम्। चिहितसविहितं वा सर्वमेतत् क्षमस्व जय जय करुणाब्धे श्रीमहादेव शंभो॥

Karacharanakritam Va Karmavakkayajam Va Shravana Nayanajam Va Manasam Va Aparadham. Vihitamavihitam Va Sarvametat Kshamasva Jaya, Jaya Karunabdhe Sri Mahadeva Shambho!

Hail, O Great God, Shambhu, Ocean of Compassion! Whatever sins I have committed by my hands and feet, by my action, speech, body, ears, eyes or mind, sins of omission and commission—all these, You forgive.

—Adi Shankara Sivaparadhakshamapana Stotra.





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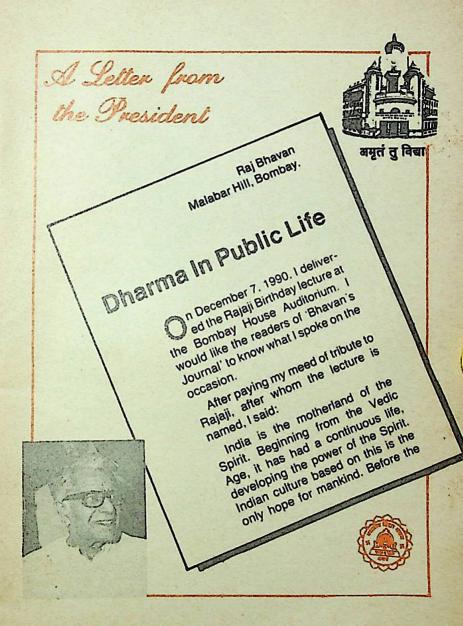
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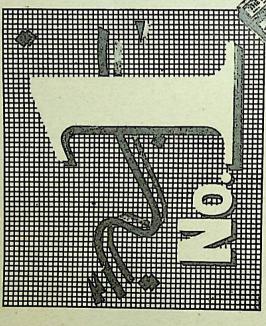
dawn of history, this culture had developed the Central Idea of Dharma. It underscored an unalterable faith in human endeavour. self-restraint (samvama) and selfdiscipline (tapas). Emphasis was laid on individual experience and becoming rather than on belief and the scriptural word. Fulfilment was attained only when a man shed his imitations and became divine in this life. Running through a diversity of religious beliefs and social injunctions was the emphasis on the observance of the great vows-"mahavratas" - of non-violence. truth, non-stealing, continence and non-possession as the essential steps in man's advance towards the life of the Spirit, Human behaviour and outlook had therefore to be harmonised and regulated by the ethical and spiritual values calculated to lead to this goal.

This Central Idea in Indian culture. coming to us through the ages, regulates our characteristic way of life; it is sustained by the Message. of which the Gita is the great scripture, expounding the truth contained in Vedas and Upanishadas; the great epics Ramavana Mahabharata. and elaborate expositions thereon; and the lives teachings and of Davanand. Ramakrishna, Gandhiji, Aurobindo. Rajaji and Vinoba Bhave are but modern commentaries. To read, to understand and to live up to the Message is to follow the path of the Spirit. India's culture is eternal in the sense that its Central Idea has persisted through time. But it is ever fresh; the values shaped by the Idea can be revitalised age after age to suit the needs of changing times.

The Rig Veda gives the most ancient utterance which inspired Indian culture and religion down the centuries: "Truth is one, sages call it by various names." Lord Krishna proclaimed in Gita this oneness: "Through whatever paths men come unto me, I receive them through those very paths; all paths, O Arjuna, lead unto me only"

Man cannot advance on the long road of his spiritual growth without disciplining his urges for organic satisfactions: he has to bring a certain measure of stabilisation in his inner life through such discipline by his own knowledge and efforts. It is this discipline that is incorporated in the concept of Dharma, or ethical sense, which is inseparable from any ordered human society. Bereft of them. man becomes reduced to a beast. savs Indian wisdom: dharmena hinah pasubhih samanah. Dharma as the principle of integration of man with man in society, does not mean religion in the sense of creed, doctrine, or ritual, nor any scheme of other-

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worldly salvation. A mere accumulation of bricks does not constitute a building. It needs cement to unite brick with brick to make for its integrated structure. Similarly, a mere aggregation of men does not constitute society. Dharma is the value that unites man to man to form the integrated organisation which is society. Dharma stresses the idea of a mutuality and inter-dependence of man in society. Man needs the context of other human beings for his very humanization.

The Inseparable Group

philosophy Indian refers to dharma, artha and kama as the trivarga, the inseparable group of three, treats them as Swami Ranganathananda puts it "as the warp and woof of ordered human society" and presents moksha, the absolute freedom of the spirit, as the fourth purushartha, as an optional trans-social pursuit for those who desire to realise one's true nature. For all the rest, the moksha experience comes within the limitations of the social context, as dharma. It is dharma which enables the human being to express himself in acts of service and make him incapable of exploiting other human beings.

The philosophy which enables a person to rise above his individuality and sustain him in the field of public activity is called yoga by Bhagavad

Gita. Lord Krishna exhorted Arjuna to be a yogi to ensure the happiness and welfare of millions of people. What is the nature of yoga? The Gita says "Yogah karmasu kausalam"—"Yoga is efficiency in action". In Chhandogya Upanishad, efficiency is defined in a beautiful passage.

Yadeva vidyaya karoti sraddhaya, upanishada, tadeva viryavattaram bhavati—

"Whatsoever is done with knowledge, with conviction, and with deep thinking, that alone becomes supremely efficient."

The first component of efficiency is Vidya, knowledge of things or the technical know-how of a particular subject. Then comes Sraddha i.e. faith in oneself and in the cause for which one is working. Last comes Upanishad, i.e. deep thinking about a subject so that you can get the best out of it. Vidya, Sraddha, and Upanishad—these three things are necessary to increase efficiency in any particular field.

Sraddha is very important. In India, this want of Sraddha, or the loss of seriousness has given rise to a cynical attitude in public life. At everything of value, we scoff. Such cynicism is worse than death.

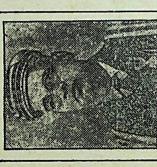
Finally, one must cultivate Upanishad or thoughtfulness. Man progresses through thinking; and all cultures are products of thought. All

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modern cultures are the products of profound scientific, social and political thinking. Therefore less talk, more thinking and more work should be then the motto of all in public life. Swami Vivekananda also called for less talk and more work which alone can elevate the nation. By talking less, we stimulate thinking on the one hand, and action on the other. Unfortunately what we observe these days in public life is exactly the opposite.

If we want to energize our administration and give the people what is their due by way of economic betterment. education. social development, good culture, and all the like, we have to change ourselves. We must become the instruments of the nation and not mere instruments of self-will or self-purpose. This public spirit is generally lacking in our society. Along with it, the spirit of service must also be developed. Millions of people have been living in darkness and under oppression, social as well as political, for centuries together. Today, for the first time, we have established a state with the avowed intention of bringing happiness and cheer to the millions of our people. This is embodied in our Constitution and it is the responsibility of the nation.

In the words of Swami Ranganathananda: "Yoga transforms a

mån into a new type of human being, who possesses a heroic attitude, and not the petty attitude of mere profit and loss. When I have the heroic attitude, I shall work for the good of all. This is the real spiritual growth of a person. The sooner our people understand that religion does not mean just a few rituals and chantings or running after magic and miracles, the better it will be. Religion means spiritual growth and the building up of character, which make a man go beyond his organic limitations. This is the Yoga which Sri Krishna teaches in the Bhagavad Gita."

Work efficiency and personalityefficiency-these two must grow side by side. These two together constitute the yoga of Bhagavad-Gita. All men in public life should become true yogis by being productive units of the society. This human growth in quality is very important today. This comes from ture education and not from institutional education. You educate yourself and raise yourself, as Sri Krishna says in the 6th chapter of the Bhagavad Gita:

Uddharet atmanatmanam natmanam avasadayet; Atmaivahyatmano bandhuh, atmaiva ripuratmanah—

"You raise yourself by yourself,

FEBRUARY 15,1991



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don't let yourself down; for, you alone are your own friend, and you alone are your own enemy." This is the call of Lord Krishna in the Gita. "Arise and Awake" should be our mantra for positive public action.

In the words of Gandhiji, "The Gita provides you with code of conduct. Whenever you are in doubt. trouble. depression despair you will turn to the code and the compendium." For those of us who are not scholarly enough to interpret and understand Gita. Mahatmaji's life stands before us as a shining guide and example. Hence comprehend the import of dharma in public life, one has to turn to Gandhiji's life and teachings.

Leadership

politics leadership is important factor not only at the top level but leadership at various Particularly those levels. who occupy high positions in politics have to discharge a grave responsibility by being examples for others to follow. Why was Mahatmaji able to inspire millions of his countrymen and also earn the respect of the rest of the world? It was mainly because of his purity of character and not just preaching to others, but practising what he preached. If there is any weakness in the character of the leadership, it gets reflected in the followers and large masses of

people are influenced by the norms set by the leaders. Today we find ourselves in a very unhappy position in the country with a good deal of indiscipline in every walk of life including educational institutions. What is the main reason for this? It is because of the bad example set up by the elected leaders in parliament and state legislatures.

The indiscipline that marks the proceedings of parliament and legislatures are matters of great concern. Not only pandemonium is created obstructing the proceedings of the legislatures but also acts of violence among the members inside the legislatures becoming common an almost everyday occurrence. Nobody is prepared to observe the rules of the game. Then how can we expect the masses of the people to observe discipline and respect the laws and regulation?

It is time that legislators recognised and lived up to their responsibilities as community leaders in a free democratic society. They have to be a source of inspiration to others. So long as they do not observe discipline in the House they cannot expect discipline among the students and workers. As Lord Krishna says in the Gita:

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Sa yatpramanam Kurute Lokastadanuvartate

"Whichever may be the way of life that a superior man adopts, that very one is followed by other people too. What he might make his guiding principle, the world too behaves according to the same."

Corruption

There is an atmosphere of corruption pervading the whole country. Corruption is becoming a way of life. This is largely due to the bad example set by the leaders. Even when there is suspicion of corruption at the top level then the whole system gets corrupted. That is why the saying, "Ceasar's wife should be above suspicion"-it is for setting an example for other women. In the profession of politics leaders have a grave responsibility in setting an ideal and example for others to follow-otherwise the whole political system is bound to get polluted affecting all sectors of national activity. Gandhiji had insisted that "Voluntary service of demands the best of which one is capable and must take precedence over service of self."

'Service before self' is a motto applicable to all public workers whether in the political or social fields. But today the politicians have gone down in public esteem because they are considered to be more as self-seeking individuals than as public-spirited workers. During the freedom struggle days there was a temper of sacrifice, service and self-discipline among the politicians but now these have been replaced by power, profit and pleasure as the motivating force. In revitalising the political forces in the country this needs foremost attention.

Rajaji viewed political corruption not merely the bribing of votersthat also takes place-but the corruption in kind which consists of ministers and members of the ruling party offering special services to the constituencies they are moving in. This is not general offer of service, social service and so on which may be incorporated in the electoral manifesto of parties. but specific appeals to particular constituencies thus: "If you give us votes, we shall dig a well for you. erect a school for you or get a road paved to your village". It is this kind of general corruption in our political life that makes possible the corruption of officials.

Emphasising the need to limit the jurisdiction of ministers in regard to administration in the parliamentary system of government, Rajaji said that the ministers should confine themselves to formulation of policies, and the whole business of administration, the whole

business of implementating these policies, be left to the permanent civil services. If ministers go on interfering with the day-to-day administration, the officials lose all interest in administration. Both the officials and ministers get more and more opportunities for practising corruption. Giving example Rajaji said: "There are ministers of housing who take upon themselves the business of allotting houses and those who want houses have to apply to the minister and attendance on the Minisdance ters in order to get an allotment, while they have an accommodation officer who is charged with the duty of allotting houses. When there is this confusion between the jurisdiction of ministers and officials, there is bound to be interference, there is bound to be succumbing to pressure. There is bound to be succumbing to temptation."

In his opinion, officials working under a Government formed by political parties have not learned to exercise the independence which their opposite numbers in Britain do. In India, members of the permanent service in charge of day-to-day administration, have found it necessary, in their interests, to ascertain the wishes of the ministers even in matters of discretion vested in the administrative machinery. From this

naturally follows complaints of political corruption. Rajaji pleaded for an independent Board to be in supreme charge of the licence-permit-quota administration to reduce political corruption.

Integrity of character

Politicians require integrity character more than any other section of the community. In view of the all-pervading influence of politics in the present day life of the people. lack of character amongst the politicians pollutes all other activities. Gandhiji set very high standards indealing with public funds. He was meticulous in keeping accounts for every rupee collected and spent. The most regrettable feature in political life today is the way in which political funds are collected and spent. In the name of election funds, huge sums are collected especially by those power for which they are accountable to anybody, even to the political party to which they belong. This has been the main source of corruption which is corroding the entire nation. Unless acceptable codes of conduct are evolved in regard to the collection of party funds and maintenance of correct accounts for these funds it will be impossible to drive out corruption. Since the main source of power namely politics gets corrupted, it

pollutes the entire moral fabric of the nation.

As Gandhiji confessed, "I felt compelled to come into the political field because I found I could not do even social work without touching politics. I feel that political work must be looked upon in terms of social and moral progress. In democracy no facet of life is untouched by politics."

Politics is a profession to serve the people through the exercise of political power. Unless this power is exercised with efficiency and impartiality, society is bound to suffer. Particularly those who occupy positions of power should have the ability to function effectively in the discharge of their functions.

Writing in Young India as early as 1930, Gandhiji expounded the meaning of Swaraj. "My Swaraj is to keep in tact the genius of our Communal harmony was his creed.

Religious tolerance was always at the masthead of our ancient civilisation from Emperor Asoka to the later Kings. Swami Vivekananda thrilled the whole world by declaring in the Chicago Parliament of Religions, "I am proud to belong to a religion which taught the world both toleration and universal acceptance. We believe not only in universal toleration, but we accept all religions as true."

It is indeed unfortunate that of late some elements have cast aside these fundamental tenents of our heritage and whipped up communal feelings, violence and disputes in the name of religion and thereby setting the clock back considerably. The viruses of casteism, fundamentalism and regionalism are gnawing at the roots of our society. It is a pity that misguided elements in the society are repudiating the very

Let politics become a noble profession to achieve noble ends to benefit the society.

civilisation The very essence of our civilisation is that we give paramount place to morality in all our affairs, public or private." Gandhiji conducted the entire freedom movement on these principles of Dharma, Satya and Ahimsa. He held that all religions are different roads converging on the same.

precepts of our civilisation and creating a wedge in our unity in diversity. It is not too late to remedy the situation by retracing the steps and vindicate the sacrifices of the leaders of freedom movement and founding fathers.

The only way to bring orderly

political progress is to have a Gandhian code of conduct for politicians and political parties firmly rooted in our concept of Dharma. If one is asked as to what four decades of, self-government have taught us, one must admit ruefully in the words of T.S. Eliot, "we had the experience, but missed the meaning."

The person who did not miss the meaning was Rajaji who foresaw the effect of freedom when he made the following entry in his prison diary as early as January 24, 1922:

"Elections and their corruptions, injustice and the power and tyranny of wealth, and inefficiency of administration, will make a hell of life as soon as freedom is given to us. Men will look regretfully back to the old regime of comparative justice, and efficient, peaceful, more or less honest administration.

The only thing gained will be that as a race we will be saved from dishonour and subordination.

Hope lies only in universal education by which right conduct, fear of God and love will be developed among the citizens from childhood.

It is only if we succeed in this that Swaraj will mean happiness. Otherwise it will mean the grinding injustices and tyranny of wealth. What a beautiful world it would be, if everybody were just and God-fearing and realized the happiness of loving others! Yet there is more practical hope for the ultimate consummation of this ideal in India than elsewhere."

The dream of Rajaji is yet to be fulfilled. It is the duty of every one in public life to strive his utmost to redeem, this hope.

India was always endowed with the gift of producing great leaders in its hour of need-leaders who possessed the ability to galvanise millions to great heights. Gandhiji and Rajaji were two such noble leaders who, through their sacrifices. brought about freedom and gave their very best to sustain it. In the present day politics dharma stands, at the cross roads, waiting for a leader who will re-enthrone it and inculcate its spirit among all public men. Will our nation flower again on the basis of our ancient dharma. adapted to the changing conditions of the present day world? Let politics become a noble profession to achieve noble ends to benefit the society.

Yours sincerely Lorde Lumanusian

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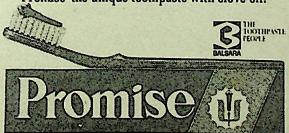


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31 From the taijasa (luminous) aspect of senses arose their two-fold function—the power of acting as well as the faculty of cognizing. The power of doing or action belongs to prana and the power of cognising or knowing belongs to the buddhi or intellect.

तामसाच विकुर्वाणाङ्गगवद्गीर्यचोदितात् । शन्दमात्रमभूचस्मौन्नमः श्रोत्रंतु शन्दगम् ॥३२॥

32 From the tamasa (dull) aspect of ahankara, activised by the Will of the Lord, sound came into being; from sound, akasa and the sense of hearing which grasps sound emerged.

FEBRUARY 15,1991

अर्थाश्रयत्वं शब्दस्य द्रष्टुलिङ्गत्वमेव च । रान्मात्रत्वं च नमसो लक्षणं कवयो विद्वः ॥३३॥

33 The sages have realized that sound is the subtle power or quality of akasa—the sound signifies an object and it indicates a speaker invisible to the seer. Similarly, the seer depends on the form for the functioning of the eye.

भूतानां छिद्रदातृत्वं बहिरन्तरमेव च । प्राणेन्द्रियात्मधिष्ण्यत्वं नमसो बुचिलक्षणम्।३४।

34 The akasa again has other qualities like giving space for objects, dwelling places or abode for prana, senses and the mind in the body as also outside it (i.e. body) as the base.

नमसः बन्दतन्मात्रात्कालगत्या विक्वर्वतः । स्पर्वेऽभवचतो वायुस्त्वक् स्पर्धस्य च संग्रहः ।३५।

35. From the subtle aspect of akasa which gets agitated or modified by the power of Time (kala) the sense of touch occurs, and skin is the equipment through which touch functions.

मृदुत्वं कठिनत्वं च शैरपग्रुष्णत्यमेव च । एतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नमस्वतः ॥३६॥

36 Softness, hardness, cold, and heat—these are the feelings experienced through skin and these form the subtle aspects of vayu or air.

चालनं व्यूहनं प्राप्तिनेतृत्वं द्रव्यशब्दयोः । सर्वेन्द्रियाणामात्मत्वं वायोः कर्मामिलक्षणम् ।३७।

37 Movement, gathering, reaching, and propulsion—as well as the strength of all senses—these are the functions of vayu or air.

वायोश्र स्पर्शतन्मात्राद्भुपं दैवेरितादभूत् । सम्रुत्थितं ततस्तेजश्वस् रूपोपलम्भनम् ॥३८॥

38 The vayu or air has touch as its subtle aspect. From it moved by the will of the Lord, colour or from emerged. The principle of fire which depends upon the eye for its cognition came after that.

द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च । तेजस्त्वं तेजसः साध्यि रूपमात्रस्य वृत्तयः ॥३९॥ 39 Form, quality, individual nature, and stability of objects, as well as brightness, these are the functions of colour or form.

बोतनं पचनं पानमदनं हिममर्दनम् । तेजसो प्रचयस्त्वेताः शोपणं श्रुचृढेव च ॥४०॥

40 Illumination, digestion, hunger, thirst, lessening of cold, drying—these are the functions of fire.

रूपमात्राद्विकुर्वाणाचेजसो दैवचोदिवात्। रसमात्रमभूचसमादम्भो जिह्वा रसग्रहः॥४१॥

41 Fire, which has form as its manifestation, is moved by the will of God; the principle of water from which the sense of taste emerged, and which depends on tongue for its cognition, came after that.

कषायो मधुरस्तिकः कट्वम्ल इति नैकर्धा । भौतिकानां विकारेण रस एको विभिन्नते ॥४२॥

42 The one taste is experienced variously owing to the difference in the nature of objects as burning, sweet, bitter, pungent, and sour.

क्रेंदनं पिण्डनं तृप्तिः प्राणनाप्यायनोन्दनम् । तापापनोदो भ्र्यस्त्यमम्भतो वृत्तयस्त्विमाः॥४३॥

43 Wetting, clotting, satiety, bringing back to life, refreshing, softening, lessening heat, and replenishing—these are the properties of water.

रसमात्राद्विकुर्याणादम्भसो दैवचोदितात् । यन्थमात्रसभूत्तस्मात्युथ्यी द्राणस्तु गन्धगः॥४४॥

44 Water has taste or savour as its main factor. When it was moved by the will of God, the sense of smell emerged. The principle of earth possessed of smell which has the olfactory sense for its cognition came after that.

करम्यद्विसीयस्पशान्तीग्राम्लादिमिः पृथक् । द्रव्यावयववेषस्याद्गन्थ एको विभिन्नते ॥४५॥

45 Mixed smell, bad odour, fragrance, agreeable and disagreeable odours—all these are experienced by the nose owing to the difference of objects.

यावनं ज्ञाणः स्यानं धारणं सद्वित्रेपृष्टम् । सर्वसन्वगुणोद्धेदः पृथिवीष्ट्रित्तसणम् ॥४६॥

46 Images of Gods, place of worship, hoarding of things, separation, giving distinct marks to different things and forms—these are the functions of earth.

नभोगुणविश्वेपोऽर्थो यस्य तच्छ्रोत्रमुच्यते । वायोर्गुणविश्वेपोऽर्थो यस्य तस्पर्श्वनं विदुः ॥४७॥ तेजोगुणविश्वेपोऽर्थो यस्य तच्चक्षुरुच्यते । अम्मोगुणविश्वेपोऽर्थो यस्य तद्रसनं विदुः । भूमेर्गुणविश्वेपोऽर्थो यस्य स घ्राण उच्यते ॥४८॥

47-48 Thus we know the sense which has sound—the main quality of akasa—as its object is

the ear; the sense which has touch—the main quality of vayu or air—as its object is the skin; the sense which has colour—the main quality of Fire—as its object is the eye; the sense which has taste—the main quality of water—as its object is the tongue; the sense which has smell—the main quality of earth—as its object is the nose.

परस्य दृश्यते धर्मो ह्यपरस्मिन् समन्ययात् । अतो विश्वेपो भावानां भूमावेवोपलर्ध्यते ॥४९॥

49 The qualities of the prior (cause) in manifest is the posterior (effect). Therefore all the distinguishing qualities of the prior elements unite and manifest in the earth.

एतान्यसंहत्य यदा महदादीनि सप्त वै। कालकर्मगुणोपेतो जगदादिरुपाविश्वत् ॥५०॥

50 Now, when the elements were unmodified and were in their original or pure state, the supreme Lord, who is the first cause of the universe, entered into these seven (the five elements, ahankara, and mahat-tattva) along with or uniting Himself with Time, the impression of beings, and the three gunas, sattva, rajas, and tamas.

Divine Integraters—54

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत। अभ्युत्यानमधर्मस्य तदात्मानं सजाम्यहत्।।

Whenever there is a decline of righteousness and rise of unrighteousness, O Bharata (Arjuna), I body Myself forth.



Shree Vishwesha Teertha Swamiji

SHREE Madhwacharya who propounded the Dwaita philosophy, consecrated the temple of Lord Krishna at Udupi and for the propagation of the philosophy, gave Sannyas to eight young boys, and with that, eight Mathas were established.

Mathas (Peethas) are centres of learning and guidance to the common people. Pejawar Matha is one among these eight Peethas, well-known as Ashta Mathas. Shree Adhokshaja Teertha, a direct disciple of Shree Madhwacharya, was the first swami of the Pejawar Matha.

Shree Vishwesha Teertha, is the 32nd Acharya of the Pejawar Math.

Initiated into sannyas at the age of seven, for the last half a century Sri Swamiji has glorified and guided this seat of spiritual and religious activities.

A simple, transparent personality, he has the innocence of a child and patience of a mother. He is also an unassuming scholar and a convincing communicator with an ever-present smile!

At a time when such religious institutions were branded as breeding grounds for communalism and propagators of caste system, Shree Vishwesha Teertha Swamiji, emerged as a revolutionary spiritual head and declared "Mere studies and chantings discourses. and meditations within the four walls of the Ashrams will not reform and improve the society: the religious heads and the society are closely interlinked like water and fish."

Swamiji says that knowledge is independent of caste barriers and whoever understands and accepts the philosophy of Madhwacharya is a Madhwa. With this broad-minded approach, Shree Swamiji did not oppose the conversion of people from other religions to the Hindufold. He inspired and encouraged the activities of Vishwa Hindu Parishad.

During the celebration of the second Paryaya Utsav in 1964 Shree Swamiji established in Udupi, a medical centre, Shree Krishna Chikitsalaya. He also established Shree Krishna Sevashrama Medical Centre and a mobile medical facility at Bangalore, and with the

assistance of Vishwa Parishad, Ashwini Hospital was started at Coorg. During the drought in Gulbarga, Swamiji toured from village to village, raised funds and made arrangements to supply food to the affected people, and started centres to take care of the cattle. cyclonic During the holocaust in Andhra, about 150 houses were constructed for the displaced people. These are a few of the continuous social service activities undertaken by Swamiji.

At the young age of 21, Swamiji started an institution called All India Madhwa Maha Mandal. Today this institution is providing free boarding and lodging facilities to about 250 students. who are trained in Hindu philosophy and culture, in the gurukula tradition. For the benefit of college students, about 12 hostels are set up in various parts of Karnataka, and scholarship is granted to the needy.

All these activities do not affect even a bit the daily chores of his spiritual life. The daily poojas, satsangs and the holy discipline of an Acharya of the Peetha are strictly followed.

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Revive Spirit of True Bhakti

President R. Venkataraman

T has been an ancient practice with us in India, irrespective of our creed, to honour our sages, saints and our gurus. We, in fact, equate the Guru with God. Our culture, our philosophy, and our religious traditions are perhaps unique for the place of honour that they assign to spiritual teachers. All the religious and philosophical systems founded in India have, in fact, given to spiritual teachers, a position of preeminence which ranks with the position occupied by the Supreme.

गुरूर्ब्रह्मा गुरूर्विष्णु गुरूर्देवो महेश्वरः। गुरूः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः॥



Adi Sankaracharya, in the Sri Gurvashtaka Stotram, observes thus:

न भोगे न योगे न वा वाजी राजौ, न कान्ता मुखे न च वित्तेषु चित्तम्।

Human kindness, forbearance and understanding are tender plants which can be nourished only by the waters of a true spiritualism. The bhakti movement made spiritualism possible and brought devotion nearer to daily life. Both the North and the South have had an equal share in fostering bhakti. If superstition, prejudice and obscurantism are not to engulf us again, there is need to revive the true spirit of bhakti in our country.

These observations were made by President Venkataraman at the annual canvocation of the Sathya Sai Baba Institute of Higher learning at Puttaparthi on November 22, 1990.

गुरोंरंग्रिपद्मे मनश्च ऐने लग्नम्, ततः किम् ततः किम्, ततः किम्ततः किम्।

Rendered into English, the lines mean:

"Not in the enjoyment of worldly pleasures,

Nor in the performance of Yoga: Not in the pampering of the palate.

Nor in the countenance of one's consort

Should the mind rest;
If one's mind is fixed on the lotus feet of the Guru
What more does one need?
What more
What more
What more?

It is not surprising that with the good fortune of Baba's presence, your campus here has come to acquire a unique serenity. I have visited a large number of teaching campuses in India and abroad. But I must say that I have not seen anywhere else the sublimity of this atmosphere. It is not just that your buildings and gardens are beautiful, which they undoubtedly are. It is not just that the climate is pleasant, which it surely is. But beyond all this, there is something special about the Intangible atmosphere of this place. There is a refinement and a soothing power about your campus. This Institute breathes an air of inner

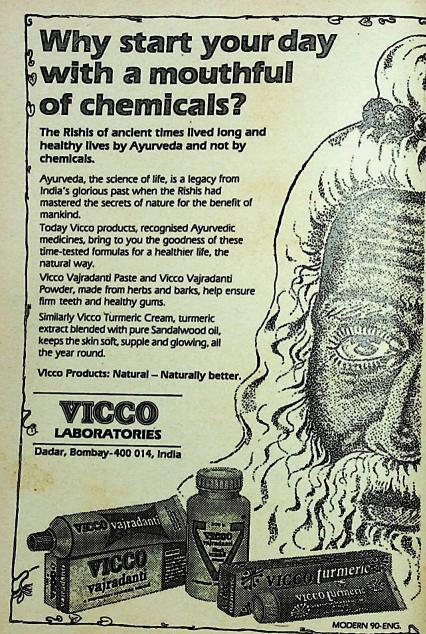


calm or a sthira chittham which is altogether unique. Such inner poise is not achieved by administrative fiat or by the power of hierarchy. It is acquired by the operation of subjective forbearance. Every teacher and student, every administrator and worker here seems to know intuitively that this Institute of Higher Learning is also a venue of Higher Behaviour and a seat of Higher Understanding.

Integrated Understanding

integrated understanding, learning and behaviour lead to the full development of the human personality. It leads to what Swami Vivekananda called "man-making". This unquantifiable but vital value-system forms the fibre of the parchments you are receiving today. It forms the pigment of the ink with which your degrees have been printed.

FEBRUARY 15,1991



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parchments The signifying educational attainments, which are being presented today round off a period of preparation. But they also tell you that you stand on this day at a threshold and at a door which leads both out and in; out of the world of preparation, and into the world of action. A Convocation is, therefore, both a rounding-off as well as an initiatory rite; a farewell as well as a baptism. It is customary for quest speakers at convocations to give graduating students some advice based on their experience of life. I find that the best advice that can be given has already been made available in the shape of the five great ideals which Baba has described as Satva. Dharma. Shanti, Prema and Ahimsa, These five ideals are the foundation of this Institute and are the secret of its success. If they were to become the foundation of our society, what wonders could be wrought!

I would like to share somethoughts with you on these five ideals. Satya is commonly translated into English as 'truth'. But this, by any standard, is an inadequate translation. Non-lying, by itself is not satya. There has to be a more positive connotation to it. Mahatma Gandhi, as you are aware, said Truth is God. You must sometimes have wondered what he meant by Truth, He meant by it the truth as

given to us by our inner voice, the voice of our human conscience. All of us are born with a sense of what is right and wrong, the 'done' and the 'not done'. Religions build on this ingrained sense. Interpreters have, knowingly or unknowingly, sometimes, distorted the inner voice of the human conscience. Gandhiji wanted us to tune into that voice of satya directly. I would like you to remember the lines of Shakespeare:

This above all: to thine own self be true,
And it must follow, as the night the day
Thou canst not then be false to any man.

Being true to one's own self would mean, in essense, being true to the human in oneself as against the Hindu or the Muslim, the Telugu or the Tamil, and so on. Far too long have we been standard-bearers of this or that denomination. Far too long have we denied the human soul in us. Let the satya of humanity's common roots be perceived by us. Satyam vada therefore implies that in your thoughts and utterances speak the truth as your human soul tells you to.

Dharma is virtually an untranslatable word. The Sage of Kanchi once asked me to give him a satisfactory equivalent in English for



Dhatma. His idea was, not to get at English synonym, for he in his infinite wisdom did not need it. His idea was, doubtless, to help me explore the full significance of the concept of Dharma. 'Righteousness' perhaps comes closest to the Sanskrit word. But you would do well to remember that Dharma does not mean what it is normally taken to mean, namely, religion in the sense of creed or doctrine. It certainly does not mean ritual. It is not merely charity. It is a comprehensive concept of all these ideas. Dharma is, essentially, a social ethic.

Dharma reminds us that Man is a member of a social group and must necessarily interact with others in that group. And while doing so his actions must bespeak human values. Dharmam chara, therefore, implies that your behaviour should be such as to benefit the Family of

Man, with unselfish goodness in your heart.' When Baba Amte tends patients of leprosy, when Mother Teresa ministers to the poor and when coutless persons, known and unknown, do an unselfish act or refrain from a selfish one, they are practiving dharma. It should be performed not as an act of benevolence but as a matter of duty.

Inner Calm

Shanti is more, much more, than the absence of conflict. It betokens an inner calm, such as the calm that prevails in the depths of the ocean. If each of us has an inner stability we will be able to perform our assigned tasks more effectively. A surgeon, for instance, must be at peace or else his hands will tremble and endanger the life of his patient. All of us need peace within and without ourselves. And such shanti will bring you a reservoir of strength to face life's tasks.

Prema, similarly, is not just love but loving concern and compassion. The Buddha, Christ, and Gandhiji personified such compassion. You must ask yourself if in whatever.we are doing, whether as a routine clerk, a quantum physicist, a businessman or an engineer, a loving concern for fellow-beings finds a place in our scheme of things, or not. If it does, then we are heeding the human impulse in us and are con-







forming to dharma.

Ahimsa is non-violence, but it is also a great deal more. It is an active involvement in the pain of others. There is the ancient saying:

न त्वहम् कामये राज्यम्। न स्वर्गम् पुनर्भवम्॥ कामये दुःख तप्तानाम्। प्राणिनाम् आर्तिनाशनम्॥

I covet not temporal power, Nay, nor heaven, nor even freedom from the cycle of life. I pray only that beings in

distress
From their agony be redeemed.

Ahimsa does not consist of merely not causing pain to others but more positively of removing pain from other suffering beings. Ahimsa in its positive, dynamic aspects, can and

must find a place in our thoughts for our society.

The world today faces violence in many forms of which the arms race is but one. But even in the world's fearful pursuit of material wealth, invisible violence is perpet rated on the world's poor. It may not be possible for all of us to lead the way in eliminating international violence. But it is open to us to ensure that in the transactions of our life, we will not hurt the interests of other beings. In other words, we will play fair.

If we bear these five principles in mind the Divine spark in each and every one of us will illumine our lives. We will then be enabled to reach out to quality, to excellence but, above all, to the highest standards of human conduct.

Human kindness, forbearance and understanding are tender plants

which can be nourished only by the waters of a true spiritualism. What we need is not religious or metaphysical esoterics, but basic spiritualism. Religious and metaphysical esoterics have been known in our civilization for millenia.

All our great religions have been sustained by Master Minds. I come from a part of India which is rightly regarded as the soil on which Advaita has reached its pinnacle. Adi Sankara, who hailed from Kerala. incomparable and the Ramana Maharshi have embodied the doctrine of all Vedanta. Yet, the fact remains that Advaita, the belief in monism, is hardly understood by the masses. Any society where the core of religion is beyond the comprehension of the vast mass of the people, runs the risk of spiritual The common man has decay. neither the time nor the energy to follow the complicated theological texts and commentaries. The way of

Gnana, or knowledge is difficult; the way of Karma, or action is arduous. The Buddha recognized this fact and hence he gave, in simple Prakrit, his message of compassion. Mahavira, too, saw that Ahimsa was not meant for tapasvis only but for the generality of the people. Kabir and other Sufis, similarly, interpreted the Holy Doctrine in a manner which common folk as well as the elite could understand. All these personages saw that soiritualism was a bond that could tie all the people of our great land together in a creative partnership. The Bhakti Movement made spiritualism possible and brought devotion nearer to daily life. That is why Adi Sankara said:

मोक्ष कारण सामग्रयाम्। भक्तिरेव गरीयसी।।

"Among the instruments (paths), and conditions necessary for liberation, Bhakthi alone is supreme."

Ramanuja, Madhwa and Vallabha



—all Acharyas were the South's contribution to the movement. Long before Mirabai captured the imagination of the North, Andal had found a niche for herself in every Krishnabhakta in the South. Andal, like Mira, is believed in Tamil tradition to have merged finally into Krishna. The Alwars and Nayanmars played the same role. From this very soil of Andhra Pradesh rose Tyagaraja, Annamacharya, Bhakta Ramdas and others.

The North, on its part, also witnessed in the 15-16th century a tremendous vindication of Dharma through the upsurge of the same Bhakti Movement. Kabir Sri Sankara Dev, the great Vaishnava apostle of Kamrup-Assam, Guru Nanak, Tukaram and Sant Tulsi Das left an indelible mark on the people. Surdas, Kabir and Mirabai, drew from the mint of our religious heritage liberally. They drew not the nuggets of metaphysical gold, but the humble coppers of devotion. It is these, after all, that enjoy currency and comprise the 'legal tender' of religious belief. Chaitanya went to various places of West Bengal and crossing the Ganga, proceeded to the South via Puri Bhubaneswar and Konark. For more than 21/2 years Chaitanya travelled in the South going from temple to temple singing to the lowly as well as the learned.

Chaitanya Mahaprabhu



Disturbed by the spiritual aridity of his times, Chaifanya Mahaprabhu offered 'Harinaama' as a mantra by which, on the vast plain of metaphysical thought, plants and flowers of bhakti could grow. In his travels through the country inviting and inspiring his audiences to share his rapture in Radha and Krishna, he presaged Sri Ramakrishna.

It is essential, if superstition, prejudice and obscurantism are not to engulf us again, that we revive the spirit of true bhakti in our land. I am reminded of the Kabir-inspired song:

ना मैं जप में ना मैं तप में। ना मैं क्रिया कर्म में रहता।। ना मैं व्रत सन्यास में। मैं भहु तेरे पास में। I dwell not in japa or in tapa; I dwell not in kriya and karma; Nor in Vrat or sanyaas. I am here, beside you.

The Almighty resides not in

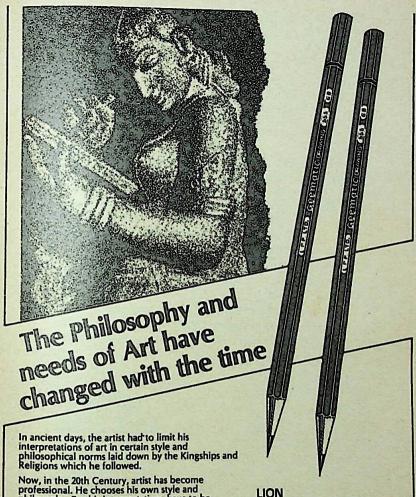
temples and statues but next to us, within touching distance, as it were. He dwells not in differences of faith, but in the faith that underlies all faiths.

X









philosophy. But his interpretations have to be timebound in order to stay in the competition. Moreover he has to choose the best available media. Lion Geematic Pencils is one of the media which

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A Hymn of Peace Sung by a Minstrel of God

S. Ramakrishnan

We featured in the 'Bhavan's Journal' of January 31, 1991, the release of HMV's Long Playing Record and cassette 'Agaval and other songs' by Smt. M.S. Subbutakshmi. Speaking at the function held at the Bharatiya Vidya Bhavan, Madras, for the purpose, the Governor of Tamil Nadu, Shri Surjit Singh Barnala, recalled Rajaji's song in English sung at the United Nations in 1966. He referred only to a line of that famous and significant song.

In the present context of the war in the Middle East, the full text of the song needs to be read if only to remind ourselves how passionately was the Bhishma Pitamaha of Modern India devoted to the cause of peace. 'Bhavan's Journal' of May 30, 1971, carried the song which we reproduce here

May the Lord forgive our sins, And gather, all the nations Here under this uniting roof.

To give up hate and fear, And learn to understand Here under the uniting roof.

They took the risks of war, And dying, wished us to take The better risks of peace, Here under this uniting roof.

The good in every man Is an atom too, Of measureless potential





Let us learn to find it
And explode it into lasting peace
Here under this uniting roof.

May the Lord forgive our sins, Inspiring us to peace on earth Here under this uniting roof.

May we hope that the good in every man explode into lasting peace .

Appropriately, the song was sung at the UN by the incomparable Melody Queen of India, Smt. M.S. Subbulakshmi.

Smt. Subbulakshmi's is a life of consecration. She has dedicated her gift of melody to the service of god and man. Her name is a synonym for modesty, humility and humanity and Rajaji and the Sage of Kanchi have been everything to her and her husband, as she handsomely acknowledged in her 'Acceptance Speech' on receiving the Indira Gandhi Award for National Integration on Oct. 31, 1990, in New Delhi.

Her husband, Shri T. Sadasivam, is not only a partner in her life but the source of inspiration for sustained excellence in music and her achievements in that wordless world of melody. Countless are their benefactions.

The Sadasivam Dampati have been esteemed members of the Bhavan's far-flung family for over four decades and more. They are very, very 'rich'—spiritually Their wants are limited. Whatever they get, after meeting their bare requirements, they give to others.

Truly phenomenal is their contribution to charities—one of the beneficiaries of which is the Bhavan. Besides giving the Bhavan several benefit performances gratis, in different parts of India and abroad, they have spontaneously given the royalty of an L.P. Record of devotional songs in 10 Indian languages, Sanskrit, Hindi, Gujarati, Bengali, Malayalam, Urdu, Marathi, Kannada, Telugu and Tamil. Above all, one-third of the prize amount of the coveted Magsaysay Award was also donated to the Bhavan. In the matter of giving, dana, their deeds remind us of Danaveera Karna of our national epic, Mahabharata.

They truly exemplify the well-known Sanskrit verse:

वित्ते त्यागः क्षमा शक्तौ दुःखे दैन्यविहीनता। निर्दंभता सदाचारे स्वभावोऽय महात्मना।।

Generous in affluence; forgiving when strong; unshaken in sorrow; not proud of being righteous—these indeed are the traits of the great.

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The Symbolism of Siva

Swami Muni Narayana Prasad, Fiji

n the Hindu pantheon Shiva is the god of destruction. Brahma creates; Vishnu sustains; and Shiva destroys. Destruction is not something auspicious or benign. But the word Shiva means, "the auspicious or benign'. Shiva's another name is Shankara, which means, "one who causes prosperity". Sharva is another name of Shiva. It means, "the destroyer".

We do not wish to be destroyed. Death is considered the most inauspicious event for us. How could then the destroyer be the maker of auspiciousness?

Suppose nothing is destroyed here and that no one dies. What kind of life would that be? It would surely be very boring. No one would like to



To reach Kailasa, the abode of Shiva, we have to tame the buil in us; we have to use the trident to destroy the three gunas; we have to discover the third eye of knowledge that shows us our true self. Siva is within us. Find Him out in the Kailasa which is our own purified self.

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What does he destroy really? When an egg is incubated, a chick comes out of it. The egg will no longer be there. The destruction of the egg itself becomes the creation of the chick. The death of something becomes the birth of something else. This forms part of the eternal process of change happening in nature. In every such event there would be a destruction of an old form and the emergence of a new form. The destruction of the old form is what we call death, and the emergence of the new form, birth, Birth and death are only two facets of any event of change.

Death is repugnant to us only because of our ignorance of the eternal changefulness of life. Our life is only a phase of the eternal flow of life.

We are also changing every moment. It is that change that makes our life full of novelty. That means, Shiva is always functioning in us. Only we have to find him in us.

Shiva is the destroyer of Kaamadeva, the god of desires. Desire is the inner creative urge in every living being. When it is understood as part of the total

creativeness, it is very noble. But when it is taken to be the expression of a personal interest, it cause stresses and strains in the life of both that person and the one who is interacted with. Shiva is the destroyer of all such desires.

Death also, when treated as the annihilation of an individual being, becomes detestable. But it would be understood to be essential when treated as part of the creativity of nature. Shiva is the god who kills this sense of annihilation of the individual being. It is our own knowledge that kills such a sense. We have to find that Shiva in us.

This knowledge is the third eye of Shiva. Our ordinary eyes see what is outside. Our internal eye of knowledge sees what is really in us. When we really see that reality, what we see with the ordinary eyes becomes merged in it. All multiplicity burns down when Shiva opens his third eye, which is our own eye of wisdom.

As the master who teaches this wisdom, Shiva is known as Dakshinaamurti. The word Dakshinaamurti means, 'the presiding deity of the South.' South India is the epicentre of the spiritual practice in which Shiva represents the ultimate Reality and the ultimate Goal. There is a hymn in Tamil which

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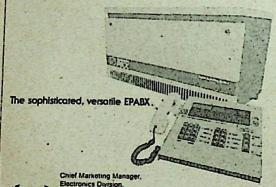
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begins thus.

"tennaattudaya shivane portree ennaattukkum eraivaa portree"

If means "O Lord of the South, O Lord, of the whole world." Thus Shiva is not merely the god of the South Indians. He is the god of the entire world in the vision of the culture of South India.

Another form of Shiva is that of Nataraja, the king of dance. According to this, the entire world is an expression of the dance of Shiva. Often he is depicted as dancing in a graveyard, smearing ashes all over his body. The graveyard stands for the principle of destruction. Ash is what remains after burning down all that makes something specific with particular qualities. The ultimate irbth which performs the cosmic dance is devoid of all such qualities. But every movement of the dance has its own quality and meaning derived from the same dancer. This dance of Shiva is called taandava.

There is a participation of the female and the male principles in the endurance of life here. Shiva, therefore, has a female partner in his dance, his wife Parvati, the daughter of the mountains. Her dance is known as lasya. These two dances together constitute a single cosmic dance. As the partner in the cosmic dance, Parvati is known Shakti.

This participation of the male and female principles in the beginning-less and endless creativity is beautifully portrayed in the concept of the Arthanareeshvara, the androgynous form of Shiva. In this form Shiva has a body with a male right side and a female left side.

Shiva has a trident (trishula) for his weapon. The three heads of the trident are the three gunas (naturemodalities), namely satva (pure). rajas (active), and tamas (dark or inert). It is these three gunas that cause the emergence of newer and newer forms of nature. These gunas always work in us leading us from one interest to another, from one state to another, making us completely forgetful of the eternal Shiva in us. We have to burn up all these qunas into ashes in order to attain the shiva in us. This attainment is called shiva saayujya (mergence with Shiva).

Shiva's family includes their two sons also. They are Subrahmanya and Ganapati.

Nandi, the bull, is the vehicle of Shiva. It stands for the brute libidinal force in us. We have to tame it and make use of it to reach the abode of Shiva.

Kailasa, one of the highest peaks of the Himalayas, is supposed to be the abode of Shiva. The word Kailasa means, "the abode of joy." There is nothing but the cold whiteness of snow to enjoy on Kailasa. But its purity and vastness is unimaginable. It indicates the qualitiless reality. Mere knowing of this reality takes us to the heights of Kailasa.

To reach this Kailasa we have to

tame the bull in us; we have to use the trident mercilessly to destroy the doings of the three gunas; we have to discover and rip open the third eye in us.

Let us start the pilgrimage to that Kailasa now!

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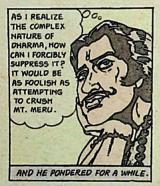






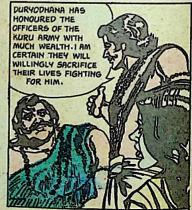








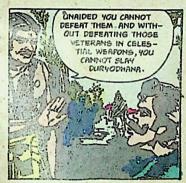




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Kumari Gayathri Ramakrishnan



It is said that true talent delights equally the possessor and the beholder. The scintillating Bharatanatyam dance recital by Kumari Gayathri Ramakrishnan at the Godrej Theatre of the National Centre for Performing Arts on December 12, 1990 bore testimony to this statement.

disciple of the renowned Bharatanatyam exponent Chitra Visveswaran, Gayathri with her delightful dance performance gave rare treat to the discerning audience. It seemed that, to this young artist, dancing came naturally. With superb rythmic movements of feet and hands, graceful and expressive eyepostures movements, Gayathri provided an esoteric and aesthetic delight to the august audience which included the Governor of Maharashtra Shri C. Subramaniam. Smt Sakuntala Subramaniam, Shri J.J. Bhabha. Chairman and Managing Trustee, N.C.P.A. and Shri P.L. Deshpande, Honorary Director, N.C.P.A., dance

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critics, a number of foreign tourists, and a host of dance lovers of the city.

The evening's programme started with a Pushpanjali, after the traditional invocation. It was followed by a Padavarnam, 'Nan Arivennaya' in attana ragam and roopakam talam and 'Chinna Chinna Padam' portraying a stubborn Balakrishna. The programme concluded with a tillana in which Gayathri displayed scintillating footwork and lovely movements gradually building up to a brilliant climax.

Endowed with a lissome figure and large expressive eves Gayathri's Nritya was brisk and rhythmic, her Nritya was almost flawless and pleasing to the eyes and her Abhinaya was exquisite and emotionally expressive. In fact, her dance bore the imprint of a cultured taste and refinement. She exuded such rare charm and grace that critics applauded her by describing her performance as 'a flowing grace' and hailed her as 'a possible successor to Chitra Visweswaran when she grows up.' She has no doubt the potential and with some more training and stage exposure this young and talented artist can aspire to reach the top.

Gayathri's performance was made all the more memorable as her guru Chitra herself played the cymbals and conducted the recital. With the excellent rapport between

Gayathri is the granddaughter of Shri C. Subramaniam, Governor of Maharashtra and the daughter of Dr. L.M. Ramakrishnan, Vice-Chairman, Ponni Sugars, Erode. Endowed with a natural gift of talent in fine arts, Gayathri took to Bharatanatyam at an early age, under the able guidance and training of Shrimati Prema Jagadeesan.

She made her debut (Arangetram) in January 1985 at Erode. Subsequently she has given a number of performances in Erode and Madras. She won the first prize in Bharatanatyam at the Inter-University Youth Festival conducted by the Bharathidasan University, Tiruchirappally, where student artistes from 22 Universities participated.

She had the privilege of giving a dance recital in the Ninth Dance Festival organised by Nritya ranga, and another performance in the Vazhuvur Ramaiyya Pillai Festival organised by the Rasika Ranjani Sabha, in Madras in 1987. She had also performed at the Bhavan's Venkata Auditorium during the Bharatiya Vidya Bhavan's Golden Jubilee celebrations in Madras in January 1988.

A student of the prestigious Anna University in Madras, Gayathri is now doing her third year of Bachelor of Architecture. Her other hobbies include carnatic Music and Painting. the curu and chela it was no wonder that the recital turned out to be a loyous experience worth cherishing.

It was a treat to watch charming Chitra enunciating in a flawless manner the intricate dance syllables and introducing the dance items in English which was marked by its singular clarity and charming simplicity. Chitra s husband Visveswaran lent vocal support with

his melodious singing. This couple. Chitra and Viswesaran, dedicated to the pursuit of Indian classical dance and music, are like Sruti and Lava. the two inseparable parts of a whole. They were ably supported by the orchestra consisting of Shri J. Shankar on Mridangam. Shri R. Gopinath on flute and Shri G. Seetharam Sharma on violin.

-Charlie



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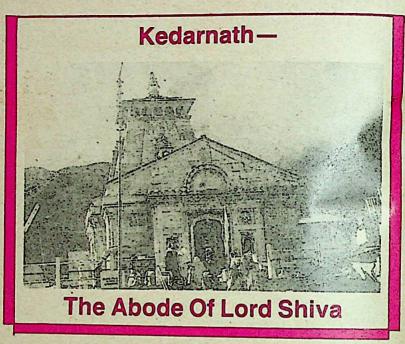
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KEDARNATH in the Garhwal Hills, Uttar Pradesh, is one of the foremost shrines in India dedicated to Lord shiva. Unlike in other Jyotirlinga shrines, the idol here is made of a rough black rock in the shape of the trunk of a buffalo.

According to a Puranic story, after the Mahabharata war, the Pandavas were told by the pandits that they could get rid of the sin of killing their kinsmen only if they have a darshan of Lord Shiva. So the Pandavas went to the Garhwal Himalayas in search of Shiva.

The Mahayogeshwar eluded the Pandavas at many places. At Guptkashi he disappeared altogether. So the place came to be known as such. But the Pandavas continued the search. When they reached the small plateau at the bottom of the Kedar peak, they were told that Kailasapati was there in the garb of a buffalo. It was a problem to recognise him amidst so

many grazing buffaloes. Bhima finally recognised the Lord.

It is believed that the worship of Shiva is complete only if one also visits the Pasupatinath temple in Kathmandu (Nepal) as the idols in these temples are believed to be parts of one whole. The head portion is in Pasupatinath. With this faith a large number of pilgrims from India and Nepal visit these two religious places every year.

The Kedarnath temple is situated at an altitude of 3,584 mtrs. Therefore, it is snow-bound for almost six months in a year. The temple closes after Diwali and reopens in mid-May. Sometimes the priests who go there in early May to open the door find the temple submerged in snow and have to clear it before opening the door.

The gateway to Kedarnath, as for the other three shrines in the Garhwal Hills, is Rishikesh which is approachable both by bus and train. From there different bus services are available. The majority of pilgrims go by Yatra buses run by three transport companies of Garhwal.

Those who prefer to break the journey at Rudraprayag and Gupta-kashi, the other two pilgrim centres on the way, go by U.P. Roadways buses. Then there are private travel agencies and Garhwal Mandal

Vikas Nigam which provide deluxe bus service to the visitors. Besides, travel agencies in major cities of India run special Yatra buses to this shrine which saves the botheration of arranging transport at Rishikesh.

Although the pilgrim season starts in mid-May, many people prefer to go there after the rains are over, that is, in September-October. At this time, there is not so much rush as during summer and there will be no accommodation problem at Rishikesh or Kedarnath.

For the nature lovers there is a surfeit of scenic beauty. The dark green hills, the Kedar Valley with the yellow tinge of ripening Kharif crops, the emerald waters of the Mandakini flowing gently in its downhill course, the silvery peaks of the Garhwal Himalayas shining in the mist-free autumn sky are all breathtakingly beautiful.

Starting from Rishikesh in the morning, bus reaches Soneprayag in the evening. On the way it passes through Srinagar, Rudraprayag and Guptkashi, three important pilgrim centres dedicated to Lord Shiva. Those who break journey at Guptkashi get an opportunity to see the ancient temple built at the spot where the ascetic god is said to have disappeared to the disappointment of Pandavas. From Soneprayag many pilgrims visit Trijuginarayan, 4

km. away, after negotiating a steep climb. It is here that Lord Shiva and Goddess Parvati are said to have been married. Modest accommodation in **dharamshalas**, shops and tents is available here. Those who proceed further stay at Gaurikund, 5 km. from Soneprayag, for the night.

The real yatra begins from Gaurikund. The pilgrims have to trudge a distance of 15 km. in which they climb from 1981 metres to 3,584 metres. But the incline is gradual. Only at a few places it is as steep as 60 to 70 degrees. The track is quite wide. Those who cannot walk, hire ponies and dandis. Old and frail pilgrims are carried in kandis. Charges for these modes of transport differ from person to person.

There are many chattis on the way where the pilgrims stay for a while to take rest. Tea, snacks, and simple meals are available in the shops there. These also provide simple accommodation for night stay. The majority of the pilgrims, mostly from villages, who cannot afford to stay in dak bungalows and do not find any place in dharamshalas, spend the night in these chattis.

Ram Bara is the largest chatti, half way on the journey. The Mandakini flows nearby where those staying here overnight take bath. Even those arriving here tired after walking seven km. from Gauri-kund are tempted to take a quick dip in its emerald water. It refreshes them to proceed further. A cup of hot tea after that energises them to undertake the further journey of eight km.

The stretch beyond Ram Bara right up to Kedarnath is a steep climb. At places, however, the ascent is not very sleep which serves as a breather. There are two more, chattis, Garurh Chatti and Dharnur Chatti, before Kedarnath where the tired plodders hait to get back the strength to reach their goal.

It is in this part of the journey that one comes across old men and women, past 70 and bent with age, trudging their way to the shrine. With only a stick to support them, they move up panting; their will to go to the holy place before departing from this world keeps them moving. Their fortitude encourages others much younger to them to continue walking on the ever-rising trail. It is they who are the real embodiments of pilgrims. The pains they take to reach the abode of God gives an idea of what tapas is.

In contrast to them are those riding ponies or being carried in dandis. Although much younger and bulkier than the emaciated walkers, they do not have the capa-

city and will-power to undertake the journey on foot. They just satisfy themselves by going to the sacred place.

The tiresome ascent ends just about one and a half km. before the Kedarnath temple. Suddenly the pilgrims find themselves on a plain land and are relieved to read a signboard: 'You are now in the land of God.' They will be happy to see the township and the temple situated amidst it. All around are barren rocky hills with a coat of green grass. The snow-capped Kedar peak peeps from behind them. The devotees are enchanted by the scenic beauty and forget the travails of the journey.

Most of the pilgrims find accommodation in the dharamshalas managed by the different communities. The local pandas look after the needs of their own clients. Those who are on a conducted tour are lodged in the tourist complex of Garhwal Mandal Vikas Nigam. Besides, there are guest houses, owned by two industrialists, with attached bath facilities.

The Mandakini flows skirting the hamlet. The pilgrims have to cross a bridge to enter the temple area. Just below the bridge is the bathing ghat. The temple is situated at the end of the small bazaar. It stands on an elevated ground from the surround

ing area. The visitors have to climb a few steps to reach its courtyard. It opens for worship and darshan both in the morning and evening. During the peak season there is a huge rush and devotees have to wait for hours to enter the temple. A serpentine queue is seen around it hours before the entry time. Even in mid-June fresh snow is visible on the adjacent hills and those not well covered with woollens and wind-proof jackets are seen shivering. This long wait in the biting cold itself is a tapasya. Many devotees spend this time in silent prayer and meditation which is not possible once they enter the temple because of the great rush inside.

As in many famous temples in India, there is provision for special puja and darshan in Kedarnath also. This is arranged beforehand by making donations of different amounts depending on the type of puja. These special pujas are done in the morning, two hours before the door is opened for the common pilgrims. This arrangement, besides being a means to increase the temple revenue, also saves those who can afford to pay from the inconvenience of waiting in the queue.

Before entering the temple, the worshippers pay homage to Nandi, which keeps guard in front of the shrine. Just at the gate is the statue

of Ganesha where priests chant mantras invoking God's blessings on the devotees who, in turn, make their humble offerings.

After a few steps they enter the sanctum sanctorum. Unlike in other famous temples, there is no restriction on entering it. And instead of Jvotirlinga the devotees see a rough black rock in the shape of the trunk of a buffalo. And as oblation. water is not offered as in other Shiva temples, but the idol is anointed with ghee. Then a piece of cloth and gram dal are offered. After that devotees perform arti and pray, some silently, some by reciting slokas and mantras and a few by a loud appeal. Everyone comes here with his or her cherished wishes and prays to Lord Shiva to fulfil them.

As there is a lot of rush and very little space, one has to perform puja and arti hastily to allow others to come in. There is a different door for the exit which facilitates the movement of worshippers. They emerge from the temple with utmost satisfaction having fulfilled their life's ambition to come to one of the greatest shrines in India.

Adi Shankara Samadhi

After completing their primary objective, the visitors go around the township. Just, near the temple, above the bank of the meandering Mandakini, is the samadhi of Adi

Shankaracharya, who is said to have achieved nirvana here. His marble statue in a serene pose arouses reverence for that great exponent of Advaita philosophy and reviver of the Hindu religion. By establishing four dhams in the four corners of the sub-continent he laid the foundation of unity of the country.

From here Mandakini is seen descending from the hill overlooking the township. It is about one km. from this spot. But as there is a steep climb and no proper path to reach there, only those with a spirit of adventure try to go there. And they are rewarded with one of the most enchanting views of a placid lake, with its bluish water so transparent that the pebbles at the bottom are clearly visible. Sitting by the side of the lake at an altitude of about 3,900 metres in that eerie silence one feels as if one has had a vision of God.

The small hamlet of Kedarnath consists mainly of dharamshalas and houses of pandas. There are public utilities like post office, dispensary and tourist information centre. Most of the shops deal in religious books, pictures, curios and cottage industry products. Then there are small restaurants, sweetmeat and tea shops where modest meals and other eatables are available. To serve the needs of the common pilgrims who cook their

own food there are many provision stores also. Being far away from the principal mandis in the foothills, all commodities are costly. But no one minds paying as getting simple meals, tea and snacks in that remote area is a great thing.

Moving in the bazaar, around the temple and in the course of the journey one gets a picture of mini India. People from all parts of the country and even Nepal mingle and trudge together in the pursuit of one

common goal, i.e. to have darshan of the symbol of that God and to pray at His feet who is known as Kedarnath here, Pashupatinath in Nepal, Rameshwar in the South and Vishwanath in Varanasi. One who is the greatest Yogi and easily pleased by the prayers of his devotees. Known as Nataraj, He is the creator of dance and music. And, in the end everything is absorbed in Him.

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The Wise man and Fool

- When a man, in a fit of bewilderment, indulges in blame-worthy acts, he loses his very lite as a result of the adverse effects of those acts.
- The performance of ordained duties leads to happiness, while non-performance brings repentance.
- The earth yields its riches to the king who does not permit his pleasure and displeasure to go unheeded, who himself supervises what should be done, and who has his treasury under his own control.
- 4. The king should be content with his title as king and the ensign of the royal umbrella. He should distribute his wealth among those that serve him, and never expropriate all of it for his own use.
- A wise man should avoid vain disputes such as those in which fools revel. By doing this, he gains good renown, and avoids unhappiness.
- Intelligence, we find, does not lead to the acquisition of wealth, nor indolence to poverty. Only a wise man, and none else, can fathom the contrarities of this world.
- Absence of deceit, charity, loyalty to established custom and speech which consists of well-chosen words enable one to bring all creatures under one's control.

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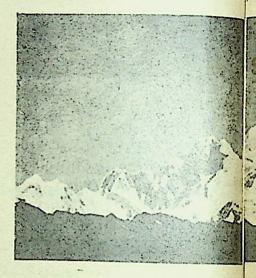
A Shivaratri Story

S now-bound, the Himalayas looked as if it was floating in a vast sea of foam. Mount Kailas stood out of the snowy vastness like a pillar with a tuft of celestial fire. There were shadowy figures within, moving about briskly. Who does not know that from that howling wilderness, the Parents of the Universe, Siva and Parvati, for aeons, have been directing the footsteps of the fumbling, faltering humanity?

The Mahayogin, serene beyond compare through tapas, sat in contemplation of the universe. And the compassionate Sri Mata, benign as ever, went about her mission of mercy like a turning top, in motion and yet in repose.

Om Namasivaya! Om Namasivaya!

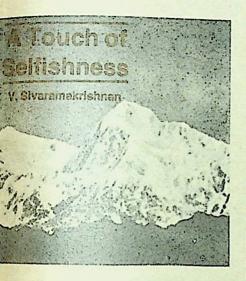




Faint sounds of the Panchakshari mantra started floating in the air. The sounds swelled in volume and rose in pitch and soon the mountains echoed and re-echoed the divine name of the Nameless.

It was a reminder to the inmates of the snowy fortress. Kailas, that down below, in Bharat, the land of the spirit, people were observing Shivaratri—a day of fasting and prayer, of night-long vigil.

The Triloka Kutumbin, the Cosmic Family Man, sat unmoved. But the Maharajni, the Great Empress, stood still for a while and listened. And as she listened, she felt a



commotion within. How long, oh how long, had she been deprived of the company of her young ones! The Great One, always lost in contemplation of the ways of the wicked world, rarely showed any desire to have his sons around. But for her they were the world—Ganesa and Subrahmanya—symbols of knowledge and wisdom, love and compassion. And why did they choose to bear the burden of the world, of mankind's joys and sorrows?

As the Jagajjanani thought of her sons, it struck her as odd that both her sons had chosen to remain alone, unmarried. What! When the

whole world rejoiced in pairing with opposites, here are the twosome scattering their largesse, day in and day out, among their devotees. Symbols of renunciation! Yes, but what do they know of the heart of a mother?

At least on festive occasions she would have liked to have her sons around with their spouses. Ganesa, the incorrigible, would say, "Mother, it is all right that I marry but I cannot be a witness to a quarrel between the mother-in-law and her daughter-in-law." Strange (Jagadamba thought) that even Gods should think like mortals in worldly terms! Quarrels! What else mark out man from other earthly creatures? Quarrels at home, quarrels on streets, quarrels in deserts, quarrels across seas and mountains! Is my beloved Ganesa right in sitting or squatting at any place offered to him



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and helping people to get over the obstacles in their way? Well, he has a job to do, let me concede.

What does that younger one do on top of a hill, Palani, willing to be bathed in milk and honey and getting worn out in the process! Let him at least come here once in a while. My God, these sons! And a father who never cares. Father and sons! Strange beings with no love for a woman who yearns for it and yet showering all their love on vast multitudes! I shall have it out with Pasupati to-day, here and now.

Though excited out of love for her darling sons, Parvati knew the ways of her husband. A smile on his lips would drive away her ill-humours and make her see in her Lord only tranquil joy. He would tease her at times and make her ashamed of being selfish.

Loving one's own children is not selfishness, Uma told herself.

Softly, Hymavati tiptoed towards the place where Siva sat in contemplation. Going behind him—going to the front was risky, as Hemambika remembered the fate of the God of Desire, Kama—Girija gently touched the shoulder of Neelakantha.

A tremor passed through the ascetic frame of Triambaka and he opened his eyes. Seeing nothing in front, he laid his hand on his

shoulder that felt the touch of a warm hand. His hand caught the other, of Parvati, the one eternally linked to him.

"Gauri, what is the matter? You seem to be a bit excited. I feel it from the touch of your hand."

Gauri felt elated as she remembered that the Lord had once teased her by calling her 'Kali' the black one and forced her to do penance for many years for changing her complexion from black to gold—from being Kali to Gauri.

Bowing before the Lord, she said, "Lord, I am glad you are in no teasing mood. Do you remember that to-day is Sivaratri? Do you hear the chants echoing the mountains?"

"Yes, I do, Lalita. But what is it that you want to tell me? You have something to say, I am sure."



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My Lord, people praise you as Asutoshi, the one that is easily pleased, though it was not so in my case. Have you for a single moment thought what it is for a woman to live alone for years without seeing her offspring? Have you ever thought of me as a mother of two sons?"

Siva smiled.

"You smile and smile and go on smiling, my Lord."

"Devi, don't you know that your sons are freaks? When the whole world of joy is open to them, they go to obscure places and remain there single, alone."

"Please, my Lord, don't say a word against them. I cannot bear any insult to them. In a world of selfishness, they remain selfless, renunicates both. Coming to think of it, what has your own son done? Sitting on top of Sabari Hills all alone in the wilderness and making lakhs and lakhs of people trudge their way to his place?"

"Darling, I shall never say an offending word against our sons. I am glad you referred to my son? Is he not your son, too?"

"He is the son of Mohini, one born in a moment of weakness."

"No, my beloved. That is not

proper for you, the way you look upon him. He was born to do a job and he did it with finesse. Were you not being selfish when you thought of only Ganesa and Subrahmanya, on a day like this?"

"True, my Lord, I have never thought of him, as my own. The curse of womanhood!"

"Look, Parvati. See the marvellous work he is doing below making men holy, pure, noble."

"I had never thought of it. If I am guilty of selfishness, let me be punished, my Lord."

"No need for any punishment, my dear. Think of all the three of them and they will be with you. Selfless we are, selfless we shall ever remain, all of us."

Parvati closed her eyes for a while and Mount Kailas resounded with the sounds of pipes and drums. And on that Sivaratri Day, all the three Sons of the Universe joined the Parents of the Universe.

The snows of the Himalayas melted in the effulgence of the great Gods and the Supreme Goddess.

It was a day to remember in Mount Kailas.



Valmiki Ramayana

Balakanda

The Story so far:

egining with Valmiki's query to Narada about the One who combined in himself 'all the virtues of the world,' we serialised the story of Sri Rama from his birth to his arrival at Chitrakoota. The whole of Bala Kanda and two-thirds of Ayodhya were covered. Born of Kausalya and King Dasaratha. Rama grows up as the very apple of the eye of his father. The sage Vishwamitra embarrasses the king by asking him to send the young Rama to go to the forest to kill the demons who spoil the sacrifices of the rishis. The voungster shows his mettle and is taken to Mithila of King Janaka whose daughter, Sita, Rama marries. King Dasaratha decides to hand over his kingdom to Rama but he is reminded of the two boons he had given to his dearest wife, Kaikeyi. Torn between his love for his son and the importunities of Kaikeyi to send Rama to the forest, the king relents. Rama, along with Lakshmana and Sita, goes to the Dandakaranya to spend fourteen years of his life in exile. On the banks of Ganga, Rama meets Guha, the chief of the Nishadas. Crossing the Ganga, Rama, on his way to the Dadaka forest, meets Sage Bharadwaja who advises him to go to the Chitrakoota mountain.

Arriving at Chitrakoota, Rama tells Lakshmana to construct a hermitage.All of them enter that 'delightful abode', Shalam Shusubham. Meanwhile, the charloteer, Sumantra, goes back to Ayodhya and conveys Rama's message to the king.

- S. Ramakrishnan

माता च मम कौसल्या कुशलं चाभिवादनम्। अप्रमादं च वक्तन्या ब्रूयाश्चेनामिदं वचः॥

Hata cha mama Kausalya kushalam cha abhivandanam Apramadam cha vakthavyaa bhruyatcha yenam idam vachah. And my mother Kausalya too should be told of my salutation and welfare and of the necessity of her being attentive to duty. And tell her these words:

धर्मनित्या यथाकालसम्बर्गार्परा सव। देनि देवस्य पादौ च देववत् परिपालय॥

Dharmanityaa yadhaakalam agnya ageerapersa bhave Devi Devasya paadhauh cha devavath peripelawa

'Always devoted to Dharma, watch the fire house at the prescribed time. O Queen, salute the feet of the king (as zealously) as those of a God.'

भरतः कुशलं वाच्यो वाच्यो मद्वचनेन च। सर्वास्वेव यथान्यायं वृत्तिं वर्तस्व मातृषु॥

Sharatah kushalam vachyoh madhvachanena cha Sarvasyeva yadhanyayam vritthim varthasva matrusbu.

Bharata should be enquired of his welfare and told in these my words: 'conduct yourself to all the mothers in accordance with justice (duty).'

इत्येवं मां महाराज मुचन्नेन सहायशाः । रामो राजीवनाश्राक्षी सहस्मृष्यवर्तसम्॥

jiyeyan naan meherajah bhruvanneya mahayashaa Bano Bajeeyathasrokaho bhrdsam adhrunnyavashayash.

As he said this, O mighty king, Rama of great fame, his eyes red as the nedlotus, shed tears in profession."

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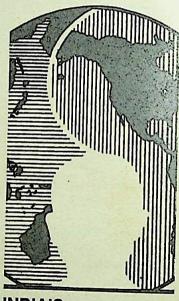
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Leela Jog

hat kind of accommodation? A suite, deluxe, Class I, median, economy?"

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No. The faint smell of ether floating in the air has stung your nostrils, clearing the doubts. Your dear one is lying in the ambulance outside to be admitted in the hospital.

How come, a hospital offers not only deluxe facility but even a whole suite of rooms! Did not some Public Interest groups protest the growth of five-star hotels in India, where millions of people have no roof over their head? Even Singapore, with its booming economy, had witnessed a hue and cry against mushrooming five-star hotels. That was way back in the '70s, the period of world oil crisis.

You are in the 90s and the jet-age five-star culture has percolated to the medical centres in India. You are

in no position to fight the system. All that you want at the moment is the best possible medical aid for the ailing person. Skipping the "median" and "economy" category you choose Class I facility.

On-the-spot deposit amount is to the tune of a few thousand rupees. For a few seconds you cannot trust your ears... could that much money be procured from the steel almirah back home? Only businessmen and smugglers can produce such sums at the drop of a hat. In the early morning scramble to reach the hospital, all that was stuffed in the purse were tenners, twenties and a couple of hundred rupee notes. It was only the previous evening that the Doctor had assured you of the improved condition of the patient! But the picture had changed overnight. It warranted hospitalisation.

Emergency admission was requested on the telephone by the

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doctor himself, who served on the panel of consultants to the hospital. Surely, that should have sufficed for the time being, you thought.

But no! "Rules are rules. So many people seek admission every day. You aren't somebody for whom rules could be bent", said the receptionist. A dimunitive figure in white aprons, intervening, gave a tip. "Better have the Median category. Later on, getting to Class I will not be difficult. Easier to move up than come down". This reasoning made nonsense of all the logic you had picked up all these years. You live and unlearn.

While the lengthy admission papers were filled in by you, friends accompanying you, dashed back homewards to arrange for the pile of pelf. That was a must. Shades of Shylock's "Pound of flesh"...

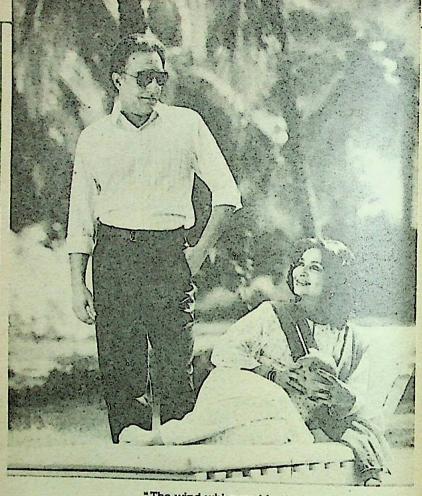
By now the central-air-conditioning of the skyrise edifice had chilled you, a healthy person, to the bone! What of the patient? Well, now onwards, the responsibility rested with the posse of nurses and the city's best medical brains, with supportive devices, the very latest and "imported" ones...

It wasn't for you any more to ask how and why? You had only to "wait and watch" while one specialist after another examined the case and ordered various investigative tests. All this was O.K. It even seemed fine until the moment you noticed your dear one's finger nails turn blue-black. You just could not "wait and watch".

Your frantic, repeated summons for the nurse placed you in the dock, as it were! "What colour were the nails like when the patient was brought in", demanded the one in an over-starched uniform? She plugged in the mini oxygen cylinder with a robot's efficiency and with the least "blemish" of human touch...

Removal of untouchability means not merely touching the Harijans (untouchables) but also looking upon them as our own kith and kin. In other words, treating them in the same way as we would our own brothers and sisters. None is high, none low.

-Mahatma Gandhi



"The wind whispered in the trees."

"The late afternoon of a pleasant day. The warm sun filtering down, cool grass underfoot. A time to relax, quietly chatting over a refreshing drink. And the ideal selection for such moments - the casual elegance of Gwalior Suiting."

M.A.K. PATAUDI



TIBETAN SYSTEM OF MEDICINE

Dr. L. Wangyal

The Bombay Hospital Institute of Medical Sciences heard an unusual medical expert on November 27, 1990 — Dr. L. Wangyal of Tibet personal physician of His Holiness the Dalai Lama.

The Tibetan Medical System has much that is in common with the "Tridosha" theory of Ayurveda (Vata-pitta-kapha-wind-bile-phlegm). The key to health, according to him is keeping the mind free from the sway of passions. The opening chapter of "Charaka samhita" also stresses 'dinacharya' or daily conduct based on ethical principles

The traditional Tibetan system of medicine, or the Knowledge of Healing, is part and parcel of the greater compassionate vehicle of the Mahayana Buddhist Tradition.

The fruits harvested from the development of positive mental and emotional states are the most useful aids for living our day-to-day lives: these fruits are: a calm mental disposition; genuine compassion, love, and peace.

Although in our lives there are immense difficulties from the endless exposure to incessant suffering from sorrow and disease, the cultivation of mental peace and happiness will lessen our sufferings.

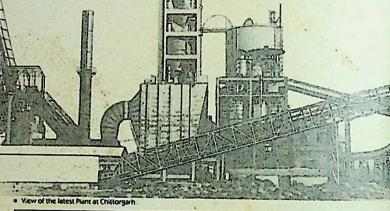
On the other hand, if we take the opposite path and permit extreme egoism, anger, hatred, and jealousy to take control of our minds we bring about a state of imbalance and instability to the overall mind-body constitution.

Thereby we invite on ourselves not only the 404 disorders but also the infinite number of illnesses that harm the constitutional mindbody as well as its very life source.

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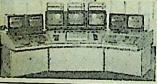
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The causal seeds of these disorders are the five poisons of the mind, namely: 1. desire-attachment; 2. anger-hatred; 3. egoism; 4. jealosy; and 5. ignorance-delusion: all of which arise from the basic mental inability to recognize the true reality or nature of the Self.

In connecting these causal seeds to the disorders themselves, the five poisons are condensed to the three poisons of the mind and hence, with jealousy as the root, desire-attachment produces the disorders of the blood and rLung (Skt: Vayu). With extreme egoism as the root, anger-hatred produces disorders relating to micro-organisms and mKhris-pa (Skt: Pitta). Finally, ignorance-delusion produces the disorder of Bad-kan (Skt: Sleshmam).In short, the basic mind-body disorders are condensed to that of rLung, mKhris-pa, and Bad-kan

There are also innumerable disorders brought about by certain contributing factors or conditions relating to harmful influences or spirits. For instance, the 360 female influences are connected with desire-attachment and give rise to rLung and serious fluid disorders. The 360 male influences are connected with anger-hatred and give rise to disorders from micro-organisms and mKhris-pa.

The 360 Klu (Skt. Nagas) and Sa-bDag (specific spirits that govern or haunt particular places), are connected with ignorance-delusion, and give rise to Bad-kan disorders.

Finally, there are the 360 disorders associated with past karmic propensities. These are primarily psychiatric disorders such as madness and amnesia brought about by intense mental unrest, fearfulness, and instability. They normally affect the outer 120 subtle channels that run through the skin and muscle tissues: the 120 inner subtle channels that run through the 12 vital and organs, and the 120 inbetween subtle channels that run through the bones and the marrow. These are also known as the 360 disorders of the subtle channels caused by mental instatv.

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marrow. These are also known as the 360 disorders of the subtle channels caused by mental instability.

We now have outlined the three disorders of rLung, mKhris-pa. and Bad-kan, but if we go into detail and discuss their specific types, there are the five types of rLung, namely: 1. Life-governing rLung; 2. Upward-moving rLung; 3. All-pervading rLuna: 4. Fireaccompanying rLung; and Downward-moving rLung. The five types of mKhris-pa are: 1. Digesting mithris-pa; 2. Colour-changing mKhris-pa; 3. Accomplishing mKhris-pa: 4. Perceiving mKhris-pa; and 5. Complexionclearing mKhris-pa. Finally, the five types of Bad-kan are: 1. Steadying Bad-kan: 2. Mixing Bad-kan; 3. Experiencing Badkan; 4. Satisfying Bad-kan; and 5. Joining Bad-kan. All in all, they add up to a total of 15.

Secondly, the seven bodily sustainers processed within the digestive tract through the ingestion of various foodstuffs and beverages are as follows: 1. the essential nutrients; 2. blood, formed by the

essence of these essential nutrients; 3. flesh or muscle tissues; formed by the essence of blood; 4. fat; formed by the essence of muscle tissues; 5. bone; formed by the essence of fat; 6. marrow; formed by the essence of bone; and 7. regenerative fluids; formed by the essence of marrow.

Thirdly, there are three eliminating functions of the wastes, that is, 1. elimination of faeces; 2. elimination of urine; and 3. the elimination of perspiration.

In conclusion, let us note that first there are specific fifteen processes of rLung, mKhris-pa, and Bad-kan. Then, there are the seven bodily sustainers, and finally. the three waste elimination processes; totalling 25 specific mindbody functions. If all these 25 functions are aligned in a state of dynamic or homeostasis, without an excess, a deficiency, nor an aggravation, because of improper life-style, (the respective diet. tastes and actions) then the mindbody organism will remain in a state of wholesome health and longevity.

True meal is that which is taken after feeding the children and the elders.

True love is that which is directed towards even a stranger.

True wisdom is that which commits no sin.

True Dharma is that which has no hypocrisy,

-Anon.

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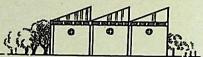
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True wisdom is that which commits no sin.

True Dharma is that which has no hypocrisy.

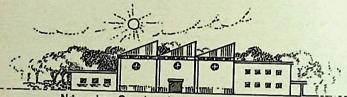
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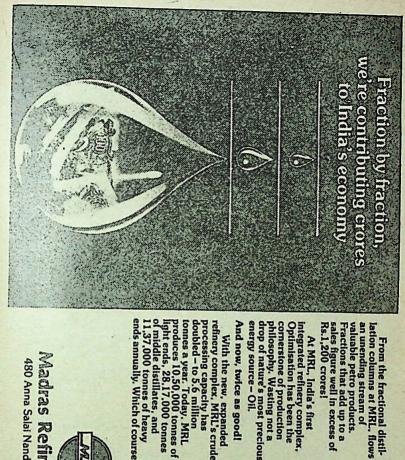
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A.I.R. SANSKRIT PROGRAMME ON KULAPATI MUNSHI

AIR regularly broadcasts a Sanskritoriented programme on alternate Sunday mornings under Girvanabharati. One such composite programme was recently entrusted to our Research Sanskrit Scholar Ms. Hemangini V. Jai of the Department of Ancient Insights and Modern Discoveries.

The scheduled date of the programme (Dec. 23, 1990) being very close to the 103rd birthday of Bhavan's founder Kulapati Munshi, (Dec. 30, 1990) Ms. Hemangini rightly chose Munshiji's unique contribution to Bharatiya Vidya and the revival of Sanskrit as the theme of the Radio programme.

There were in all five items. After an introduction by Hemangini, Richa

Bagrodia. a young girl, recited the Vedic Rchas in which the motto of the Bhavan—A no bhadrah Kratavo yantuviswatah and rtam, satyam, yajna and tapas were covered.

The next item was a glimpse from Prthivivallabha—a play in Sanskrit



FEBRUARY 15,1991

in. which Shri Ishvarbhai Purohit, Shri Gadadhar Junnarkar and Ms. Hemangini participated.

It was followed by a Marathi Abhang in Sanskrit, set to raga and tala by Hemangini and sung by a Parsi lady, Mrs. Percis Bhansali, extolling Vanamahotsava, Sarva-dharma-maitri and National Integration.

Munshiji is the creator of Gita-Mandir in the Bhavan and the transcreator of Krishnavatara. Verses from the Gita in classical melodies were sung by Hemangini under the guidance of Pt. Ramakrishnabua Joshi.

G. D. BIRLA AWARD PRESENTED TO INTERNATIONALLY ACCLAIMED SCIENTIST BONDI

The prestigious G. D. Birla International Award for "Outstanding contribution to Humanism" was presented to Sir Hermann Bondi by the Vice-president of India, Dr. Shanker Dayal Sharma, at a function in Delhi on November 10, 1990.

Sir Hermann, internationally acclaimed scientist and humanist, is the second recipient of the Award, the first being Baba Amte.

The award carries convertible cash worth Rs. 5 lakhs besides a crest and a citation. It is conferred biennially.

The citation read out by Dr. Raja Ramanna, member of the five-member jury, spoke of the powerful and passionate voice raised by Sir Hermann over the years against religious and political bigotry.

In his address Dr. Shanker Dayal Sharma called upon all the scientists of the world to rise against the misuse of the science that threatened the very existence of the universe

He called for conscious efforts to evolve educational systems, both in the developed and the developing countries, in such a manner that the focus was not only on developing intellectual faculties but also ethical sensibilities. India had such a tradition since hundreds of years in the past.

The Vice-President asserted that emphasis on promoting awareness of the essential unity and common ethical values of all the great religions as a part of the educational process could safeguard and forewarn the young minds vis-a-vis the dangers and defects of narrow thinking.

Referring to specific Indian traditions, the Vice-President said that this tradition regarded both science and religion to be really meaningful only to the extent of their service to humanity. "We also seek to avoid, in either science or religion, any presumption of finality, absoluteness or exclusiveness of conclusions."

Stressing the importance of science in the evolution of human civilisation,

Dr. Sharma said there was an inner linkage between the apparently diverse objectives and disciplines of science and religion. However, science and religion were concerned with the search for truth.

In his acceptance speech, Sir Hermann Bondi paid homage to the visionary and missionary zeal of the late G. D. Sirla during his lifetime both as an industrialist and a freedom fighter and said he felt honoured to be associated with such a coveted award.

Sir Hermann stressed the importance of making people of different religions, countries and continents work together for a better world. "Such cooperation is possible only through the evolution of a scientific temper among the humans."

Paying tribute to the resilience of Indian democracy, Sir Hemann stated: "It is a matter of pride that despite many a problem confronting the people here, the Constitution asserts, the prime importance of secularism and socialism and also that of a scientific temper among its citizens."

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Sir Hermann announced that he would be donating the prize money to two voluntary organisations in Bombay and Vijayawada which were helping disadvantaged sections of the society.

Among others who spoke at the function were the Chairperson of Birla Academy of Art and Culture, Smt. Sarla Birla, and Shri Aditya Birla, noted industrialist.

The function was attended by a large number of eminent personalities, Members of Parliament besides a number of diplomats.

Delhi Kendra

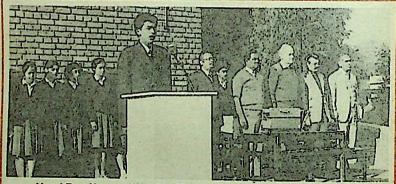
Dr. John R. Marr, Indologist from the United Kingdom, paid a two-day visit to New Delhi in the first week of December 1990 for discussion with Indian representatives on matters relating to art and culture.

Dr. Marr is the Honorary General Secretary of Bharatiya Vidya Bhavan's U.K. Centre and also Lecturer on Tamil Studies and Art and Archaeology at the School of Oriental and African Studies in the University of London. He is a musicologist and also a singer of Carnatic vocal music.

He met officers of the Indian Council of Cultural Relations and Sankgeet Natak Academy in Delhi.

Dr. Marr addressed the Senior Assembly of the Bhavan's Mehta Vidyalaya on December 6, 1990. Principal Shri Venkatachalam introduced him to the staff and students of the School as a distinguished person and educationist.

Dr. Marr spoke of the activities of the



Head Boy Nasser Khwaja of Bhavan's Mehta Vidyalaya speaking at the Assembly addressed by Dr. Marr (third from right).

London Centre of the Bhavan and said they were trying to present Indian culture to Western audience with "Bhakti as its Root"

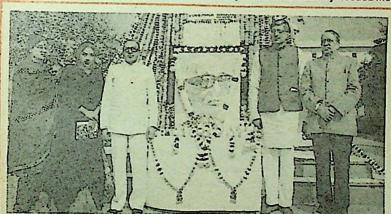
He said India has a special message to give to the world which was plagued by material culture and consumerism. "We have to strive hard to preserve the traditional values and convey to the world the message of Indian culture and spiritualism. This is a challenging task and has to be met by the leaders and people of India."

RAJAJI'S 112TH BIRTH ANNIVERSARY

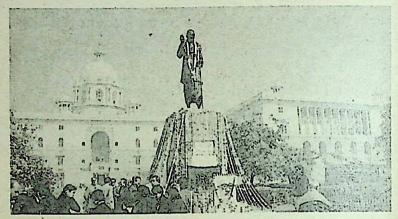
Rich tributes were paid to C. Rajagopalachari at a function organised by the Bharatiya Vidya Bhavan in Delhi on Monday. December 10, on his 112th birth anniversary. The venue was the vicinity of Rajaji statue behind the South Block.

Shri Justice V. Balakrishna Eradi. the chief guest. Shri Rajmohan Gandhi and Shri Tara Bhattacharya both grandchildren of Rajaji. Shri S.L. Shakdher, former Chief Election Commissioner, and Shri V. Ramamurthy, President of the Tamil Nadu Congress Committee, were among those who garlanded a portrait of Rajaji.

Justice Eradi said Rajaji was a great statesman and administrator. He was a man of conviction and adhered to principles he held dear even against heavy odds. The country needed men



Standing (L to R): Smt. Sukanya Bharatram, Smt. Tara Bhattacharya, Shri Justice Balakrishna Eradi, Shri Rajmohan Gandhi and Shri N.R.
Chandran



Rajaji statue and pedestal and Rajaji's portrait decorated with flowers

of his calibre, integrity and foresight at this juncture.

Shri Rajasohan Gandhi said Rajaji always believed in simple living and high thinking.

Shri Shakdher spoke of Rajaji'sfarsightedness and said his judgement of men and matters and political opinion were valued all over the world.

Shri N.R. Chandran, Director of the Bharatiya Vidya Bhavan, said the Bhavan has published most of the books of Rajaji. His Ramayana, Mahabharata and the Gita hand run into several editions.

Shri M.V. Prasad Chosen Chairman of Indian Public Schools

Shri M.V. Prasad, Principal of

Bhavan's V.M. Public School, Baroda, has been unanimously chosen Chairman of the Indian Public Schools Conference at its annual session held recently at Sainik School, Korukonda, Andhra Pradesh.



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BHAVAN'S JOURNAL

The Conference consists of 60 schools which include some of the best known schools of India like Doon School and Mayo College.

Shri Prasad will hold this office for two years and we congratulate him on this unique professional honour conferred on him.

SRI HARILAL DRESSWALA A great and good life

"God makes him His instrument in His work whose individual ego is dissolved." says Dr. S. Radhakrishnan, Shri Harilal Dresswala exemplifies this. He is a selfiess social worker, a true religious follower, an able organizer and a successful businessman, all in one. His Amrutmahotsava, 75th birthday, was celebrated in Bmbay on December 15. 1990 under the auspices of Swami Shri Prempuriji Ashram Trust, Vedanta Satsano Mandal (Premkutir) Prempuri Satsang Mandir. Tyagamurti Swami Shri Ganeshanandji Maharaj prerided over the function.

Shri Harilal was born on December 25, 1915, in the Bordi Village of Amreli district of Saurashtra in Gujarat. His father, the late Shri Bhagawanji Keshvaji Nagadia, was the Nagar-Seth and banking was his business.

Later on, his elder brother Shri Maganbhai started business of costumes in Bombay and in 1925 he established the concern, Maganlal Dresswala, which is famous for supply-



ing costumes to the film industry, drama troupes and TV producers. Shri Harilalbhai joined this business after his matriculation.

The untimely passing away, at a very early age, of his elder brother Shri Maganbhai was a turning point in the life of Shri Haribhai. This shock made him turn to religion and he came in contact with many saints, including Brahmalina Swami Shri Prempuriji Maharaj, whose inspiration is responsible for the founding of the Vedant Santsang Mandal (Prem Kutir) and Prempuri Adhyatma Vidya Bhavan. Haribhai is one of the founders and a dynamic Managing Trustee of Swami Shri Prempuriji Ashram Trust. He has a team of devoted friends who are working round the clock for this noble institution.

This is only one facet of his personality. He is also the Managing Trustee of Ritambhara Vishwa Vidyapith, Bombay,

and 'Saputara,' Gujarat, an ideal education institution imparting education in the Indian tradition for the last 17 years.

More than 3000 Adivasi girls are trained here. At present 400 girls are provided with free lodging, boarding and all round education with special practical training in daily chores. This institution has adopted seven villages in the surrounding Adivasi area.

Recently this Vidyapith has expanded and has started its activities in Juhu, Bombay, and plans to establish higher educational and technological institutions under one roof.

Shri Haribhai is the unanimously elected President of Shri Lohana Maha Parishad, a major organisation of Lohana community which has the affiliation of 350 Mahajans, 300 Mahajan wadis, 54 Chhatralayas (capable of accommodating 3000 boys and girls) and more than 100 Yuvaka Mandals and 50 Mahila Mandals. Besides, he is associated with more than 25 social, cultural, educational, religious and business organisations as Managing Trustee, Trustee or Member of the Advisory Board.

He is closely associated with the Bharatiya Vidya Bhavan from the days of Kulapati Munshi. During Bhavan's Tridecennial Celebrations in 1968 he was the Secretary of the Celebrations committee.

Shri Harilal has come into contact with many saints, Mahants and Tapaswins of various Sampradayas, like Swami Akhandanandaji Maharaj, Pramukna Swami of Swami Narayan Sampradaya and the Pandurangji Shastri Athavale.

He is a source of inspiration to many. The secret of his success is that he is steeped in Indian culture, has absorbed it, made it his own, enriched it and given it a wider significance and scope by his personal behaviour. His faith in God is supreme. He regards himself as an instrument in the hands of Almighty. He is ever polite, ever smiling and a tireless worker even at 75.

He embodies like Janka, the ideal of Loka Sangraha enunciated in the Gita. May God grant him a long and healthy life is our prayer.

GUNTUR KENDRA Dr. Karan Singh's Visit

Dr. Karan Singh paid a visit to the Guntur Kendra of the Bhavan on



Shri Ramalingeswara Rao greeting Dr. Karan Singh after garlanding him.

December 17, 1990.

He was received by the Vice-Chairman of the Kendra Shri B.M. Ramalingeswara Rao, (D.I.G. of Police), and the Associate Secretary, Shri R.N. Das.

The Principal and the staff of the Bhavan's Vidyashram and other invitees were introduced to Dr. Karan Singh who spent a pleasant half an hour in the Kendra.

Earlier Dr. Karan Singh gave a lecture on "Aravinda's Teachings and Their Relevance in Modern Times" at the local Aravinda Centre.

A NATIONAL SEMINAR ON CUSTOMS AND THEIR SOURCES

The Centre for Advanced Study in Sanskrit, University of Poona, together with M.J. College, Jalgaon, organized a three-day National Seminar on "Living Customs and Their Ancient Indian Sources" from December 27, 1990.

Dr. V.N. Jha (Pune) and Prof. Shamkant Kulkarni (Jalgaon), the organisers-in-chief, pointed out that the idea behind the Seminar was to study the link between our present-day social, cultural and religious customs and those of our remote past so that we could be proud of many customs and at the same time eradicate such of those customs irrele-

vant to the modern society. Thus oriental research would become relevant in the context of the current societal progress.

Another equally important thought was to focus the role of Sanskrit and Prakrit in the cultural planning of our country.

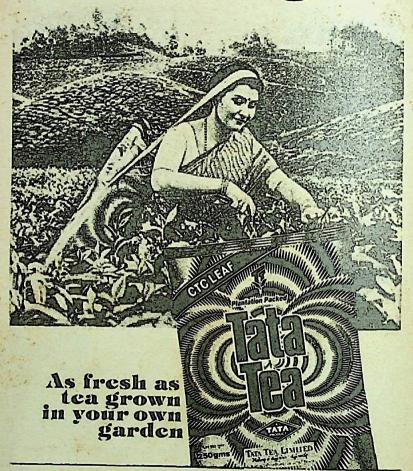
Ms. Hemangini Jai of the Department of Ancient Insights and Modern Discoveries the Bharatiya Vidya Bhavan was invited to present an original Research paper.

The topic she selected was "Deepa-Garbhaa to Raasa-Garbaa—An Enchanting Evolution of a Fascinating Festival, Navaratri." Her talk on a novel and a little-known subject was highly appreciated by the galaxy of Sanskrit scholars from several regions of our country.

Her diligent and painstaking studycum-research has brought credit to the Bhavan and to the wider world that appreciates the revival of our cultural heritage, namely Bharatiya Vidya (Sanskriti) and the Mother of Languages, Sanskrit.

Dr. K.P. Jog, Director of D.F.C.C. also participated in the Seminar. He presided over one of its sessions and presented, at another session, his paper on the "Practice of Raksha bandhana." The paper was highly appreciated.

Asli Tazgi?



Rediffusion/TT/5

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